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Religious LOYALTY,  
OR  
OLD ALLEGIANCE  
TO THE  
NEW KING.  
A  
SERMON,  
Preached

On the Eighth of *February* 1684. (It being the ~~First~~ Sunday  
after our most Dread SOVEREIGN *JAMES the Second*  
His coming to the Crown) in the Parish Church of *Worlington*  
in *Suffolk*.

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By ERASMUS WARREN, Rector ~~there~~.

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L O N D O N,

Printed for Robert Clavell, at the Peacock, at the ~~West~~ end of  
*St. Pauls Church-yard.* 1685.

# RIGOROUS LOYALTY; OR OLD ALLEGIANCE TO THE NEW KING A SERMON.

Preached

On the Eighth of February 1684. (Being the first Sunday after our most Excellent SOVEREIGN JAMES the second His coming to the Crown) in the Parish Church of St. Andrew in Scotland.

By EZEKIAS WARRING, Rector thereof.

LONDON.

Printed for Robert Clavel, at the Theatre, in the Strand, and at St. Pauls Church-yard. 1684.

~~...in the case of the ...  
...the ...  
...the ...~~

(in which you are confident according to) it not beyond its

Sir HENRI NORTH, Baronet.

SIR, I am sorry to hear of the death of your son. I am sure you will find him in a good place.

AS for my Preaching this Sermon, there needs no Apology. I hope it was a word \* Fitly spoken: and that's enough not only to excuse, but also to justify the speaking of it.

If there needs one for Publishing it, I have one ready. the whole Nation is now (as it were) upon a Vic of Loyalty; and Good Subjects are zealously expressing their Duties to their MIGHTY SOVEREIGN in all meek acknowledgments. And my sending out this Sermon, being but an Attempt or Instance of that nature; here's sufficient vindication for the doing of it, though otherwise it might have seem'd too forward a performance. For thus I act but as a Living Member of the Whole; and as inclin'd or drawn by true natural Sympathy, into decent compliance with the General tendency.

Prov. 25. 1r  
Verbum dictum  
juxta modos su-  
os. Vel super,  
suis rotis.

*Who may not lawfully run with the Public, when its Course is not only Regular but Commendable? And when all sorts are eager to pay their just Tribute, why may not I also tender mine? If it be but a Penny, yet it must be current, as having CÆSAR's Image and Supercription upon it.*

And then besides; Joy is a volatile and vehement thing; and when 'tis strong and high, is hard to be suppress'd. So that if amidst those common Triumphant Joys, which swell'd our Hearts, to see our Rightful PRINCE succeeding to these Crowns (when our last GREAT MONARCH laid them down with His Mortality) my share was too big for my Breast to contain, and I was fain to give vent to my Exultancy thus: none surely will turn

is

# The Epistle Dedicatory.

it upon me as a fault. But in case they do, I am willing to bear all the  
Dint of their Censure, for the Redundant Satisfaction I feel in my self,  
transporting me into this **LOTAL** Guiltiness.

The Papers I presume, Sir, to put into your Hands. But not so much  
as a Guide, or fit Rule, for your Practice; as an imperfect Idea, or Copy  
of your Virtue. **RELIGIOUS LOYALTY** (a Thing as noble  
as necessary) in which you are eminent according to, if not beyond the  
Character here given of it. I nothing doubt, but for the Honesty  
those Papers are then pretend to, they shall be favourably accepted.  
And the rather, as being a real (though too slender a) Testimony of my  
Observance and Veneration of your Known Worth. The deep and lively  
sense of which, makes me justly desirous of being ever continued, in the  
Relation of,

Sir,

Your Writings most humbly devoted Servant

*Erasmus Warren.*

Since



*Since we worship'd GOD last in this Place, it hath pleas'd Him to make a Great Change in This Nation; a change of our Prince, our most Dread Sovereign. But this is to make no Change in our Duty. We must serve our NEW KING (whom the mercy of Heaven blest and prosper:) with our old and best Allegiance. Which that I may (according as the Apostle directs) ἀπομνησθῆναι, Remember Tit. 3. 1. you of (as it is now most reasonable to do) I ground my present Discourse, upon that Excellent Period of Scripture, which occurs in*

PROV. XXIV. 21.

*My Son, fear thou the LORD and the KING; and meddle not with them that are given to change.*

**H**ERE are two great things recommended or given in charge to the Sons of Wisdom, to keep them from joyning in the Intrigues of the Seditious: RELIGION and LOYALTY. And in vain do those persons pretend to either, that do not seriously study and act them both.

To say we fear the LORD, when we fear not the KING; is to be canting Traitors. To say we fear the KING, when we fear not the LORD; is to be courtly Atheists. But when both these meet and concenter in us, and grow up together in fitting measures, and to a just encrease: then the union proves venerable and auspicious: and does not only serve to shew our Integrity, but is highly conducive to our greatest Interests. For he that is faithful toward GOD, and the KING; as he has made good progress in his work upon Earth, and is far advanced in his way to Heaven; so he is in hopeful Circumstances of finishing his Task and his Journey fortunately.

For these two Principal Wheels of Duty, being true in their motions; they will not only help one another on by joint concurrence and reciprocal assistance; but moreover set most of the Inferiour ones a going, and so carry us along to our desired end, with a great deal of ease, and peace, and pleasantness.

The consequence of which will be this at least. That we ought not to content our selves with *One* of these, as many in the World seem to do (tho in truth they cannot have them singly) but must strive indefatigably to partake of both. As being well assured, that they are no whit useful to any good purposes, but where they are found in blessed conjunction. And therefore *Solomon* who was so wise as to know this, was also so faithful as to impart it to us in the words before us. Where, twisting them together in one Sentence, he makes them an Antidote against a dangerous Infection, which might be taken from a sort of most pestilent Men.

The Text consists of a *Precept*, and a *Prohibition*:

The Precept: *My Son, fear thou the LORD, and the KING.*

The Prohibition: *And meddle not with them that are given to change.*

The Precept, without forcing, flows out into several Theses or Positions. I touch upon such only as do more particularly relate to **LOYALTY**; they being most proper for this juncture.

The first is this:

**LOYALTY** and **RELIGION** *are no incompatible or inconsistent things.* A Man may be a good Christian, and at the same time a good Subject. The Bible doth never tie us to impossibilities; and could not both these Fears (if I may call them *two*) be regularly exercis'd or exprest together, it would never have laid them thus jointly upon us.

Let none therefore cast off duty to their Prince, under pretext or colour of Devotion to GOD. That's to make Christianity patronize Rebellion; which teaches nothing more plainly, and urges nothing more powerfully, than humble subjection. *All the LORD's people are holy*, was the old plea to justify Sedition, and to palliate tumultuous and treasonable insurrection. But the vanity and frivolousness of the Apology *then*, assures it would be empty and insignificant *now*; and may well beat Men off from ever resuming it. Can any be too good, too holy to be Subject? Then never let them seek a place in Heaven; for there the best and holiest of all, must both *have*, and *own* a Sovereign. St.

*St. Paul* writing to *Rome*, inscribes his *Epistle* to the *Saints* there. But notwithstanding their sanctity and eminence in Religion, he puts the Yoke of Obedience on every one of their necks: *Let every soul be subject unto the higher powers*, Rom. 13. 1. Where he must mean the *Civil Powers* too: for he speaks of those *Powers* that did ~~not~~ *bear the Sword*: which to do he knew belonged not to the *Powers Ecclesiastical*. And when the temporal Magistrate is thus set over all, upon what account can any be exempted?

Where people are placed under lawful Authority, Religion is so far from discharging them from Duty, that it ties them the closer and faster to it. Nor indeed could it dissolve or loosen those bonds, whereby we are obliged to rightful Governours (in way of just subordination and service) without casting disparagement upon its glorious Author. For should Religion excuse us from acting our parts, where GOD sets us down in scenes of Obedience; His Doctrine would plainly interfere with his Providence; and His Worship undermine and blow up that Order, which his Wisdom has establish'd, in the Political Frame or Constitution of the World. But the fear of this, or any thing like it, would be groundless and unreasonable. For where the hand of the ALMIGHTY brings us under command; the word of his mouth still enjoyns us to obey. The fear of Him, never was an Enemy to the fear of Kings. It never stood in opposition to it, nor tended to the least diminution of it. No, both may grow up and flourish together in the same people; in one and the same individual person. And accordingly we find them here in Connexion. *Fear Thou the LORD, and the KING.*

Whence issues a Second Position.

*True LOYALTY, and true RELIGION are utterly inseparable.* So far from being inconsistent, that they cannot be divided. They dwell not apart, but are always combined and link'd together. Where there is One, there must be both; and where they are not Both, there can be neither, to any good effect. As many as fear the LORD as they should, fear the KING: And as many as fear the KING as they ought, fear the LORD. It cannot be otherwise, the FEARS we speak of, are so coupled and united.

The Men therefore that are zealous for GOD and his ways, and yet go about to murder the KING; we know their RELIGION: And they who are fierce and high for the KING; and yet at the same time, will be licentious and impious toward GOD; we may guess at their LOYALTY. RELIGION in the one, is for certain, but vain show without truth: And LOYALTY in the other, we may well suspect, is but meer shadow, without substance; and both but artificial and shining Formalities. However they may glitter and deceive the Eye, yet let them be brought but to a searching Test, and they will soon appear to be false and counterfeit.

And this methinks puts a proper Key into our hands, whereby to unlock the doors of Treachery, and to open, and discover the grounds of Conspiracies and horrid Treasons. They spring from want of LOYALTY, or fear of the KING. But men fear not the KING, because they fear not the LORD; and so they are for lack of RELIGION chiefly. Excellently therefore is it charged upon Traitors, in their respective Arraignments, as the occasion of their guilt and treasonable Offences; That they *had not the fear of GOD before their eyes*. Nor was it possible they should, when they had wickedly thrown off the fear of the KING: Both which are so consolidate and knit together, in an union so firm, and close, and compacted, as can never be broken. For they are eternally conjoyn'd in their own Nature, as well as by this irreversible Command. *Fear thou the LORD, and the KING*.

Whence ariseth a Third Position.

*True LOYALTY, is altogether as Indispensable as true RELIGION*. As little Arbitrary and indifferent as That. To evince as much, it is here rank'd (by divine order) in Parity with it: For the same inspired and unerring Pen, that recorded the first part of the Precept, (never to be altered) *יִרָא אֱתֹנֶיךָ יְהוָה* *Fear the LORD*; enter'd and ratified the latter clause also (to hold immutable) *וְאֶת־מֶלֶךְ* *and the KING*. So that we must be forced to cancel Canonical Scripture, and to rase this Text out of the Sacred Volume, and to trample upon the Authority of GOD's most infallible and veracious SPIRIT; before we can shake off the bond of our Allegiance, or croud it into the number of things Indifferent. Yea, before we can slip or relax it in the least, so as to make it any whit less strong or obligatory upon us, than RELIGION is. The Fear

of

of our Sovereign is no more *ad libitum*; at our Discretion, no more to be taken up and laid down at our pleasure; than the Fear of the LORD of Heaven and Earth. We may as well quit or cast off *This*; as venture to resign or reject *That*: For the Command is equal touching both. *Fear thou the LORD, and the KING.*

Whence resulteth a Fourth Position.

*True LOYALTY, is true RELIGION.* Not onely Consistent with it, Inseparable from it, and every whit as Indispensable as *That*: But a real and considerable piece of it self. 'Tis part of that Fear, which we owe to GOD, as the Text intimates. For it does not say, *Fear thou the LORD, and fear thou the KING*; as if they were two distinct Fears: But *fear thou the LORD, and the KING*; insinuating that in good measure they are but *one*. Differ they may, and do, in Degree: being plainly subordinate as their Objects are: but yet in Quality they are *much* the same. Are we to fear the LORD truly and unfeignedly? so we must the KING. Are we to fear the LORD at all times? so we must the KING. Are we to fear the LORD for Conscience sake? so we must the KING. Are we to fear the LORD above all things? and because the Divine Law requires it? so we must the KING above all Men.

Nor need we wonder at this, that there should be so near a Cognation, and so true a likeness betwixt these Fears, as in some sort to make them one and the same, when between their Objects there is such an affinity and fair resemblance. For GOD is but the GREAT KING of Heaven; and KINGS HE affirms to be GODS upon Earth.

*I have said ye are Gods:* Where, as the Communication Psalm 82. 6. of His Name to them, denotes them to be partakers of GOD's Power; so their participation of His Power, entitles them to a suitable proportion of His Fear; and implies *their* fear, to be as it were a Slip or Off-shoot of *His*; as their Authority is. Which might well occasion Solomon to advise as he did; *Fear thou the LORD, and the KING.*

Whence we have a Fifth, and the last Position.

To be LOYAL and RELIGIOUS, is the best Wisdom. Else the wisest of Men, assisted and inspired by the most Wise GOD would never have persuaded to both at once, as he here does: I mean in so grave, and serious, and powerful a manner. For that he might effectually prevail, and

and win upon us, he puts on all the sweetness and tenderness imaginable. He personates the near and most endearing Relation, of an affectionate indulgent Father to his Son; *My Son, fear thou the LORD, and the KING.*

That to be RELIGIOUS, is WISDOM, we are well assured; for the HOLY GHOST hath so pronounced it: *And to man he said, Behold, the fear of the LORD, THAT is WISDOM, Job 28.28.* Yea, the best Wisdom it is, or the noblest part of it. For the fear of the LORD, says the Psalmist, *is the BEGINNING of WISDOM, Psalm. CXI. 10.* *It is the choicest*, as well as the first piece of it. *Caput sapientia* (according to the Vulgar) the HEAD of Wisdom. And the Head, we know, is usually the most eminent and excellent part of the body.

And then to be LOYAL, must be great Wisdom too; because it is a Branch of true RELIGION.

But then hence it follows (by the rule of contraries) that not only the Irreligious, and most rank and professed Atheists; but also that Disloyal (though never so crafty and seemingly GODLY) Traitors, must be *stark fools*. And so indeed they are, or will be in the Event, whether they miscarry, or prosper in their proceedings. In case they miscarry in their evil Enterprises, and fall under just and condign punishment (which God grant they may always do) the whole World will be sure then to condemn them, of most egregious folly. And truly if they chance to go on and prosper (which, blessed be God, they have not done of late) yet they are really not the less, but the greater fools for that; as to the monstrous effects and issues of their folly, which immediately grow unreasonable and most intolerable. As a raging fire is never the less hot, for its disastrous burnings; nor a frenetic person the less mad, because he does the more mischief; no more are Rebels the less, but more grievous fools, for their being prosperous. For then their folly gets up and rides in triumph. We want not Instances of this nature; Instances of the folly of prosperous Rebels: When instead of *submitting to the KING for the LORD's sake*, they fought against Him for JESUS CHRIST; and instead of submitting to him as SUPREME, O black Deed! they threw him down from his Throne, and cut off his Royal and most Sacred Head: They gave us amazing proofs, and astonishing Specimens of the madness and folly that attend and actuate a thriving Treason.



Treason. Yet this (as sad and dismal as it is) is but the best side of this folly neither; that which we see of it here in this Life. But O how hideous will it appear in the next! when its guilt shall be changed into consummate Punishment; and all the Actors and Abettors of it, shall be consign'd to torments without measure or end. O what fools, what mad men were we, and ten thousand times worse! will condemned Traitors then cry out; in that we ever suffered our discontents to ferment against the lawful Government; and our factious thirst to grow so high, as not to be quench'd but with our Prince's blood.

These are the Assertions concerning LOYALTY, couched in the Text. None of which shall ever fail while *that* holds good; Let but that foundation stand, and the superstructures we have rais'd upon it, can never fall. The Conclusions drawn from them must needs be true, if the Wise Man's Premises be not mistaken.

But therefore perhaps it may be scrupled by some: Does not *Solomon* strein things too much here, or stretch them too far, when he thus joins these Fears together, as connatural? Does he not attribute too much to *KINGS*, while he incorporates LOYALTY, as it were with RELIGION; and makes the fear of *them*, seem to be as needful as the Fear of the LORD? We well remember he was a KING himself, and so might speak as he did upon his own account. He could not but be an Hearty friend to Monarchy, as wearing the glorious Crown of *Israel*; and so might write at this rate out of private ends and oblique respects: in favour that is, of his Royal Prerogative; and to strengthen and support his Throne and his Interest. And which is also as considerable, his Wisdom was nothing inferiour to his Dignity, if it did not exceed it. And he being so notable and shrewd a Statist, his letting fall these words, might only be a subtle Fetch of his; a politic Artifice, or cunning Stratagem, to make the Imperial Crown sit the surer on his Head. That he might the better claim his peoples Obedience on Earth, he would make them believe that his Title to it, was deriyed from Heaven.

I Answer:

As *Solomon* was a Man of extraordinary Priviledges; so in this he excelled for One, that he was ~~Obey'd~~ inspir'd by GOD, and



and a trusty Amanuensis or Secretary of his Will. And therefore when he spake or wrote this Text, he did but the work of his Sacred Office; and what he did, proceeded from Divine impulse, and direction. The Paragraph before us, contains not so much his own private sense (with design to assert and maintain his Regalities) as the Eternal Mind, and pure authentic Will of the DEITY, therein proclaim'd aloud to Subjects. The words were registred by *Solomon*, but descended from GOD; and are a truth sent down directly from Heav'n, without any Misprision at all in the Revelation.

If this will not serve to arrest the Caviel, and to silence and satisfie the persons that suggest it: we need but look a little farther into Scripture, and we shall find that it speaks the same thing in other places: *They shall fear the LORD, and DAVID their KING*, says *Jeremiah*: And if in the mouth of Chap. 3. v. 5. two or three witnesses, every word shall be established; Chap. 30. v. 9. *Solomon's* is confirm'd by sufficient Testimony: and 'tis evident that RELIGION and LOYALTY go hand in hand, as things nearly ally'd, and of like necessity.

But some again (glad of any slight evasion) may be fit to reply; That the Passages cited were *Legal* Directions: That they were given out in the time of the *Jewish* Oeconomy, and so reach only to such as were contemporary with *That*; living under the Mosaic State or Polity. Whereas *we* being people of another Dispensation, they are forein to us, and insignificant.

To this I rejoyne:

The Scriptures alledged, are not only *Legal* Prescripts or Injunctions, but *Evangelical* Predictions. They not onely shew what *was* to be done under the Law; but what is to be done under the Gospel. And though some by DAVID the KING, understand the Messiah, who was *David's* Son after the flesh; yet the expression admits of a wider Interpretation, and the Scriptures quoted are very applicable to temporal Princes, as pointing out Fidelity and Obedience to them, and ranking it in a kind of equality with RELIGION.

And then farther; LOYALTY or OBEDIENCE, is as peremptorily required of all God's people *now*, as ever it was of the *Jews* heretofore. Yea, it is as vehemently and importunately exacted of them, as RELIGION

LIGION it self: which seems to argue that they are no very different things. \* *Submit your selves to every Ordinance of man, for the LORD's sake; whether it be to the KING as Supreme.* Διά τὸ Κύριον, That's the Topic whence St. Peter most cogently argues; ~~for the LORD's sake.~~ So that how could he have urged the *Best* RELIGION more forcibly upon them, than he here does this *submission* to the KING? And yet (which is worth observing) the KING he speaks of (the *Roman* Emperour) had no such clear Hereditary Title to the Authority he held, as our KING hath. For instead of ascending the Throne by descent from Ancestors, and a long unquestionable lineal Succession; ~~the~~ Nero (who is thought by some to have reigned at this time) was introduc'd in a \* *mad* and irregular way. For *Claudius* brought him in, over his own Son *Britannicus's* head, who was the right Heir. Yet to this Nero, were the Christians to submit: Even those Christians, who just before were stiled *an holy Nation, a royal Priesthood, a chosen Generation, and a peculiar People*; Yea, they were to submit to him *for the LORD's sake*, and that *as to the Supreme*. As to One, who (in St. Peter's judgment) was above the Soldiery; and above the People; and above the Senate; and supereminent to all Mortals, with whom they had to do. And if the Primitive Saints thus yielded *Submission* to this Heathen Ruler, whose coming to the Empire was indirect; and whose Title (so far) turned upon a wrong hinge: Who but Men as mad as *Claudius* would refuse Obedience to our present SOVEREIGN, or raise the least shadow of scruple against it, whose RIGHT to these Crowns is so undoubted?

\* *Ilud dementem, quod prætérito Britannico filio, Nervam præignum heredem imperii fecit. Hor. Turfelin. Epit. Hist. Lib. 4.*

οὐκ ὑπερέχοντι.

And (which is something more still) Christians are charg'd by the same Apostle, and that in one and the same breath (as well as in the same Epistle and Chapter) *FEAR GOD, Verse 17. and HONOUR the KING.* Which as it obviates all Pleas that might be drawn from the Gospel to confront or pervert the Doctrine of *LOYALTY*; as *Christian Liberty, the having no other KING but JESUS*, or the like. And as it baffles all Arguments, for kicking against Government, or endeavouring to subvert it, which might be fetch'd from the Prince's being of a different Religion, from

his being an Atheist or an Heretic, a Tyrant or a Persecutor ( while the chief Apostle commands the first Christians to HONOUR one of the vilest and cruellest of the Ethnic Emperours: ) so it gives us to understand again, that RELIGION and LOYALTY are near akin, and in some respects very much the same thing. And therefore St. *Peter* ( we see ) links them fast together, and by a very quick and direct Transition, passeth over coherently, from one to the other.

And truly when *Solomon* and St. *Peter* ( the one the wisest Prince and Preacher in the *Jewish*; and the other the Prime Apostle in the Christian Church ) concur thus fully in point of judgment, touching the near affinity betwixt RELIGION and LOYALTY, and the necessity of both; why should any question the truth of either? And yet they are not only fairly agreed in the case, but so perfect and absolute is the Consent betwixt them; that they signifie and declare it, by connecting or tacking both of them together, in almost one and the same Expression. For, *Fear GOD, and honour the KING*; differs but little from, *Fear thou the LORD, and the KING*.

But how can FEAR which is a thing arising from apprehension of Evil, have GOD for its Object, who is the CHIEFEST GOOD? *Fear thou the LORD*.

The Question is pertinent and answered thus: *Fear* in the Text, is not to be taken for a meer natural Passion, or according to the Definition that Moralphists give of it: But for an ingenuous, filial, and respectful awe, to be testified in the reverential Veneration of the DEITY. If this be too narrow a notion of it yet, and not adequate to the full Latitude of its meaning here, as in likelihood it is not, ( for Fear is a very comprehensive term, and is commonly in Scripture put for the intire Systeme of RELIGION ) we must then amplify or enlarge its signification farther, and think thus concerning it. That it is a *Complex or Body of holy Virtues and Duties*. *Fear thou the LORD*; that is ( if we would express it in particulars ) Love thou the LORD; Honour thou the LORD; Trust thou the LORD; Obey thou the LORD. And therefore we find in the Bible, that those Graces or Duties, are the usual Concomitants ( if not Constituents ) of this excellent Fear. Thus, *what does the LORD thy GOD require of thee, but to Fear the LORD thy GOD, and to LOVE Him*? Deut. 10. 12. And as Fear is there placed with

with Divine LOVE; so sometimes it is joyn'd with Divine HONOUR: *Where is mine HONOUR? Where is my FEAR?* Mal. 1. 16. Sometimes with Divine Confidence: *Ye that Fear the LORD, TRUST in the LORD,* Psalm 115. 11. Sometimes with Divine Obedience. *SERVE the LORD with Fear.* Psalm 2. 11.

Now this being the *full sence* of FEARING the LORD here in the Text; it will be of singular use to direct us into *genuine* expressions of our LOYALTY. For the Fear of the KING, being much the same with the Fear of the LORD, though subordinate, and inferiour to it, as above was noted: Hence it will follow, that our Fear of *Him*, must be a set of Principles, and a Conjugation of Duties amological to those that compound or make up the Fear of the LORD. And if we would act it aright, we must do it in Correspondent or suitable Instances; onely with abatements equal or proportionate, to its comparative inferiority.

To speak more plainly, and so as all may understand.

As they who Fear the LORD aright, must have their Fear constituted of and exhibited in Affection, and Honour; Confidence, and Obedience: So they that fear the KING aright, must have their Fear made up of the like Ingredients, and signified in the like Expressions: onely (as I said) we must keep to due measures still.

Yea, as true RELIGION, or the Fear of the LORD, must consist of and be manifested in, *Heartiest Affection; Highest Honour; Firmest Confidence; and most Chearful Obedience:* So our true LOYALTY or Fear of the KING, must symbolize, or partake with it here again, and come up to it in a meet and laudable resemblance. We must Love him *Cordially*; Honour him *Greatly*; Trust him *Fiducially*; and Obey him *Readily*. Should I not press this with earnestness, upon the present occasion, I might well be thought to forget mine own Duty, for not minding you of yours. I shall do it therefore as briefly, and yet as fully as I can. He that hath ears to hear let him hear.

First, If we would Fear the KING aright, *we must LOVE him Cordially.* The Christian Law doth bind us indispensably to love our Neighbours, and our veriest Enemies. But must it not in reason then lay more hold on our Affections in reference to our SOVEREIGN? Though the truth is, there would be little need of any Law in the case,

were we but throughly sensible of the great Obligations of Nature and Interest. For so hath the Wise and Mighty GOVERNOUR of the World, ordered the matter betwixt the KING and his People; that they can in no degree slight and disaffect *Him*: but in the same degree they must be unkind and unnatural to *themselves*. For as we are members of the State, He is Essential to our welfare; and that full out as much, as the breath of our Nostrils is to the life of our Bodies. So we are taught by a great Prophet (and I hope you'll grant he knew very well, and will therefore believe him) *The BREATH OF OUR NOSTRILS was taken in their pits*, said *Jeremiah*, of a KING, *Lam. 4. 20*. And impossible it is that there should be any thing of Complement or Flattery in the Phrase. For it was not only spoken by that holy Man, but in the depths of his affliction and pious anguish; when he was deploing a conquered and broken People, and condoling a captivated and undone Prince; Whom *then* to have caressed or sooth'd up in the least, with any gay, unbecoming, or undue Titles; would have been unreasonable vanity on all accounts. I, and gross and damnable hypocrisie too, considering to whom he made his complaints. For GOD and he were now alone (let me say) and he poured out his bitter doleful Lamentations, unto none but the ALMIGHTY's Ears. Yet in these heavy, mournful, solemn circumstances, where nothing of sneaking, clawing Courtship; nothing of fawning parasitical Assentation, could possibly creep in and mingle with it: We see what a Character he gives the KING; and so what his Relation to his People was. I need not make it out to be true and just, forasmuch as we know it came down from above, and to this very day stands upon Record amongst the Oracles of Heaven.

For many among us (God in mercy disabuse and rectifie their crooked Judgments) are meanly and basely opinion'd of a KING. They deem him no better than a meer superfluity, an overgrown Wen, or monstrous Excrescency, rather than the Head of the Body Politic. But O! that these Men would keep *Jeremiah's* Description of a KING in their Eyes; that they would but revolve it in their thoughts, and in their minds but seriously consider it. Then I hope they would see, and be asham'd of their impious Errour: I'm sure they would have cause enough to be so. For that holy Man speaking by the MOST HOLY SPIRIT of GOD, faithfully informs them, that their lawful Prince  
(though



(though wicked and unfortunate as *Zedekiah* was) is no spare or supernumerary Piece of the State; no useless redundance or needless appendage, but (as Breath is to Mortals) a vital of the Nation. And if ever we should chance to be depriv'd of *KINGS*, (which *GOD* forbid) we are sure to die for't, if not to Nature yet to Order; even to the best sort of Rule or Government, and the best expedient of Happy Society.

And when our *KING* is so necessary to our well-being in the World; can we chuse but cherish dear Affections towards him? Who would not be chary and infinitely tender of their *Breath* and *Life*? Why our *KING* is no less in a Political sense: For in that sense we are unable to live or breath without him. Indeed we might be able *Spirare*, to *breath*, without a *KING*: But then it must be as *Saul* did, *minas & cedas*, *threatning and slaughters* against one another: But how should we be able *Respirare* to rest, and *breath* together in peace? much less *conspirare*, rest and breath together in Amity.

Let all good Subjects remember this, and they will not fail to act accordingly. As we are bound to Love our *KING* upon other great and numberless accounts, so even by the Laws of Nature and Interest; in point of affection or kindness to our selves.

Secondly, if we would fear the *KING* aright, we must Honour him greatly. Which *Honour*, though it be to be exhibited in outward carriage, upon all occasions; yet it must spring up from an inward value and esteem.

And to such as enquire for a *RULE* of Estimate (as willing to know how they must rise in the intrinsic value of our *KING*, which is the root of external Honour and Deference) a fit one is tendred by the brave Commanders of *David's* Forces, or by his Soldiers in general, 2 *Sam.* 18. 3. For when *Absealom* his Son was up in Arms, and engag'd in open Rebellion against him; they would by no means have *David* take the field in person. But when he resolv'd to go forth in the dangerous Expedition, they humbly address'd in dissuasion of his Majesty; *Thou shalt not go forth: for thou art worth ten thousand of us.* A meet Standard whereby to measure out the value of our *KING*. Of all things in the World, we prize our selves most, and think we have very good cause to do so. But if we be stamp'd with the impress of  
true

true LOYALTY, we shall rate our SOVEREIGN *much* above our selves, and reckon (as indeed we rightly may) that He is worth many hundreds and thousands of us.

And the same Heroes, or others like them, have left another RULE upon Record, in their exemplary carriage toward the same Monarch. For when in a terrible fight between *Israel* and the *Philistines*, he had like to have been slain by the Giant *Ishbubenob*; they solemnly swore that He should go no more out to Battel with them. And their reason was, *That Thou quench not the light of Israel*. So that they esteemed their KING as the light that they enjoyed; without which there could have been nothing of Ornament, nothing of splendor or delight amongst them. His violent and untimely end, would have been to them like quenching the Day, or putting out the Sun, or like a total Eclipse of that most Comfortable and glorious Luminary.

But O inhumane Traitors then! and Monsters, Wicked beyond all Epithets! that once hurled Midnight over three great Nations, and shut them all up in black Confusion. That wretched and ignominious Crew, had none of this esteem for KINGS I speak of; but were sunk as low in unworthy contempt of them, as on the contrary they should have risen in generous Admiration. Let their hateful Degeneracy move us to aspire; I mean, to that due estimation of our SOVEREIGN, of which they were destitute: And let us never cease aspiring till we find we are arriv'd at such noble Heighths as may be equally signal with their leud Declensions.

The Mark we see, is fairly set up for us in Scripture, and fly above it we may as far as we can; but we must be sure to take our aim so high, as not to come under it; that will be shame and disparagement to us. For if we remember, they were *Jewish* Royalists, who reach'd this gallant and lofty pitch. But we being Christians, have greater Privileges, and so should not take up in less Attainments.

And here to swell our esteem or value of our KINGS, into its proper fulness and just Dimensions; I shall briefly mind you of their *Original*, and their *End*; declaring first *Whence*, and then *Why*, they are.

As for the Rise or Original of a KING among us, it is from GOD alone. Nor at all from his Subjects in any way of Derivation or Dependence whatever. Elect him they cannot; Confirm him they need not; Depose



Depose him they may not. His Title is from on high, and his Claim from heaven; and none but he who granted him his **Charter of Inheritance**, can bring his *Quo Warranto* against it, that is, the **ALMIGHTY**. The **KING**, said \* *Clemens* of old, \* *Constitu.* Τὸ Κυεῖν ἐστὶν ὑπερτατία, is the Ordinance of the **LORD**.

Inde est Imperator, unde homo antequam Imperator, said \* *Tertullian*. The Emperour is from **HIM** from whom he is first a man. Inde potestas illi, unde & Spiritus. Thence is his Power, whence is his Spirit. So that 'tis as much

**GOD's** act, and as peculiar to **HIM**, to make **EMPEROURS** and **KINGS**, as it is to make Men, and Souls. Right was the Opinion of the Essence also in this matter, that no Man ever came to be **KING**, *Δὲα Θεῷ, without GOD.* And the very Poet could \* *Ascre.* affirm \*; *Ἐκ δὲ Διὸς βασιλῆες, KINGS are from Jupiter.*

But, which to us is more than all beside, Scripture speaks the same thing. *By me KINGS reign*; says the **GOD** of Wisdom, *Prov. 8. 15.* *BY ME*, that is, as the Author or Institutor, as well as the Protector and Upholder of them. And therefore where **HE** complains that **KINGS** are not *BY HIM*, *Hos. 8. 4.* He disclaims not the Office or Dignity, but only censures the Acquisition or Administration thereof; or perhaps finds fault with both at once.

But it may be here Objected: The citation taken out of *Solomon's* mouth (as a great many more in the Old Testament) touching **KINGS**, is to be understood of the Jewish ones only: But that *Other KINGS* are from or by God, because the **KINGS** of *Israel* were so, will not follow from thence by just consequence.

Know therefore in Answer, that there are clearest Testimonies of the Divine Institution or Origination of **KINGS** under the **GOSPEL** likewise, I mention but two:

The first from the lips of our Blessed **SAVIOUR**. He told *Pilate*, that he could have no Power against **HIM**, unless it were given him *above*, \* *from above*. Whence it is manifest, \* *S. John* that the Regalities he had (and so that others have) were 19. 11. *from on high, or from Heaven*. And therefore our dear **LORD** submitted to the Governours Authority as competent, even where his blood and life were concern'd. Nor does it in the least alter the case, that

that

that *Pilate* was no absolute KING, but Viceroy to *Tiberius*. This rather makes the more for us; in that it plainly shews, that a Power delegated from lawful Superiours, is as truly from GOD, as the Primitive one is, from which it is derived. And accordingly *Jehosaphat* told his Judges, that in distributing justice, they acted *not for Man but for the LORD*, 2 Chron. 19. 6.

The other Evidence is *St. Paul's*; who declares to the Verse 1. Church \* in the thirteenth of the *Romans*, that *there is no Power but of GOD*. And what Powers does he there speak of?

Verse 1. Why, they were αἱ ἐξουσίαι, the Powers then in being; the Emperour of *Rome* and his Deputies. These therefore were of GOD. And how were they of HIM? Why, they

1b. were not only tolerated allowed, and approved; but *ταγμέναι*, ordained of HIM. And therefore in that Chapter,

4. 6. he makes the Ruler to be not onely διάκονος, and λειτουργός, 2. the Minister, but also διαταγή, the Ordinance of GOD.

Yea *Nimrod* Himself (who is made an Instance of Tyranny, and usually brought in as an argument against Monarchy) might yet be of GOD, as he was a KING, or a greater Title. For when he began to be *Mighty upon Earth*, that is to erect his Empire, or enlarge it (for who can prove he was the first Monarch?) he is

\* Gen. 10. 9. said to have done it, \* *לפני ה' before the LORD*. Which however some interpret to an ill sense, as if he set up his Government against the LORD, in a way of violence or affront to Heaven; yet it is as capable of a good meaning, and may signifie no more than his doing in the fight of the LORD, as with his consent or approbation. There seems to be nothing in the Context, that bars the Exposition as evil or incongruous, if well considered.

Now granting it to be thus, that *KINGS* are of GOD, and Ordained by Him; and consequently that the Power which rests in our KING descends directly from the MOST HIGH; the same Reason and Religion, that teaches and ties us to Honour GOD, must lead us to Honour our KING likewise in his proportion: Who is *Deo*

\* *ad Scap. secundus*, \* next to GOD, and *solo Deo minor*, only less than GOD is, as says *Tertullian*. And the same great Father thought this very necessary for Christians to do, even when the Govern-

ment

ment was lodg'd in the worst hands: Yea, with his Pen he openly made profession and acknowledgment of as much, to an Heathen President of Carthage, who threatned the Church with bloody Persecution. \* *Christianus nullius est hostis, nedum Imperatoris.* \* *Id. ib.* *The Christian is Enemy to none, much less to the Emperour: Quem sciens à Deo suo constitui, necesse est ut & ipsum diligit, & revereatur, & honoret, &c. Whom he knowing to be ordained of HIS GOD, it is necessary that he should both love, and revere, and honour Him.*

And this ( the Emperour's being vested with GOD's Authority ) was that ( by the way ) which kept the first Christians in quietness, and obedience, when according to the same \* Father ) they wanted neither strength nor courage to Rebel. Though some unworthily detracting from their Pieties, would bear us in hand, that they were dutiful and patient merely through impotence and inability to resist, and to make their part good with the secular Power. So † *Bellarmino* expressly affirms, that the reason why the Christians of old did not depose Nero, and Diocletian, and Julian the Apostate, and Valens the Arrian and the like, was because they wanted temporal Forces.

Thus we see from whence KINGS are, and by whom appointed. But the Inquiry runs on a little farther yet, and we are next to know why they are, or to what End. And the End indeed is great and high; noble and excellent; every way honourable and worthy of them. For it is to rule and command part of the World, under GOD, who is absolute Monarch of the whole.

\* Si enim hostes extraneos, non tantum indices occultos agere vellemus, desset nobis vis numerorum & copiarum? Plures nimirum Mauri & Marcomanni, ipsique Parthi vel quaecunque unius tamen loci, & suorum finium gentes quam totius Orbis? Hesterni sumus & vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum. Sola vobis relinquimus templa. Cui bello non idonei, non prompti fuissimus, etiam impares copis, qui tam libenter trucidamur? Si non apud istam disciplinam magis occide liceret quam occidere. Tertul. Apol. cap. 37. Civitatem obsecram vociferantur: In agris, in castellis, in insulis Christianos: Omnem sexum, aetatem, conditionem, & dignitatem transgredi, ad hoc nomen quasi detrimento morient. Id. Apol. cap. 1.

† Quod si Christiani olim non deposuerunt Neronem & Diocletianum Apostatam, ac Valentem Arrianum & similes; id fuit quia deerant vires temporales Christianis. De Romano Pont. Lib. 5. cap. 7.

As we are capable of Government, so our Nature and condition make it \* necessary for us. So necessary that impossible it is we should be happy without it. Nor do we read of any People that ever were so. And the reason is clear (as Nazianzen gives it) τὸ ἀναρχὸν ἐστὶ ἀπαικτον, Anarchy is always accompany'd with Confusion; and that's fatal not onely to the felicity and welfare, but even to the Communities and lives of Men.

And though the GOD who created us, could have rul'd us, if he had pleas'd with a more immediate hand, appointing good Spirits for his Viceroys below, and leaving things wholly to their care and management, ( who according to their several Provinces or Jurisdictions, might have set up Majestic Thrones, and Tribunals, and have conducted Affairs in their respective Lieutenancies, in rarest Methods of Polity and Righteousness) and so have made the Regiment of this inferiour World Angelic or Theocratical: yet (as being more suivable to his wise designs, and more natural, agreeable, and advantageous to us) He exalted frail Men to be his Representatives on Earth: He hath assigned such to preside over us, as (bating their Presidency) are exactly like us. And as He did thus to other great purposes, so undoubtedly to this for one; that they might be the more kind and easie to us, and more ready to pity and sympathize with us, as being thoroughly acquainted with humane infirmities, from their own Nature and passions, which are the same with ours.

And as we share in this commune Privilege, of being ruled by Men; so we are further happy in this Nation, in a Government Monarchical, which is highly preferable to any other. And so indeed it was reputed of old. Famous Homer almost three thousand years ago, avouch'd it to be the best. For in condemnation or defiance of πολυκρατία, the Rule of many, he cried out

Ἐἰς κοίρανος ἔστω,  
Ἐἰς βασιλεὺς

R. 2. Let there be one LORD, one KING.

And

And thus we have learnt also what the *Design* of Heaven is, in giving us a KING: namely, that he may rule us under GOD, and that in an humane and gentle way proper and accommodate to our frame and weakness. Whence it is evident, that his advancement above us, is for our Benefit. He is GOD's *Minister* (as before:) but then he is so, *ἡμῶν, to us, ἵνα ᾧ ἀγαθόν, for good, Rom. 13. 4.* Which Plato considering, he pronounced \* *Neminem non servum ex Regibus, every KING to be a Servant.* He meant in an honourable notion and capacity. Just as Shepherds are Servants to their Flocks, or Fathers to their Families; who at the same time have Dominion over them. And therefore a KING is said to be *both*, in reference to his People, and that as well in the Sacred, as Prophane writings. *Seneca* also would have a KING to reckon, *non Rempublicam suam esse sed se Reipublica.* Not that the Commonwealth is so much His, as He the Commonwealth's: in regard of his superintending it, and the many and great advantages that He brings it. Yea, Emperour (a Title above that of KING) is but *nomen officii, a Term of Office.* And so fairly insinuates, that as many as are signaliz'd with that lofty Title, are but Public and illustrious Servitors of their Countries; as having the principal Charge, and care, by having the supreme command of the people under them.

But this then lays farther Obligation upon us to honour the KING; as making it necessary in point of Gratitude, as well as Duty. In that he is our SOVEREIGN, he is our Patron also, and our great Benefactor. And so the Honour he may demand, he first deserves; deserves it, by earning it, or purchasing of it, and that at a very dear rate too: I mean his Royal care and pains in the Government. May this thought weigh with us, and work effectually upon us. Else we Christians, in giving *Cæsar* his due, shall come short of Heathens. One of which taught, (and hath left it upon Record) as a needful Doctrine: that they must Honour the KING who is the Author of good to them, as they would honour a Father, that is, *greatly.*

And so I pass to the next Particular:

*Necesse est auctorem  
hujus boni ut paren-  
tem colunt. Sen.  
Ep. 73.*



Only as I go, I must let fall this Note, not to inform, but excite still; That as one special way of *Honouring the LORD*, is, *with our substance*, Prov. 3. 9. So one proper expression of Honour to our KING, is granting and paying him Taxes and Subsidies to supply his necessities, and support his ROYAL Grandeur and magnificence. In confirmation of which, it is memorable of St. Paul, that he join'd Tribute and Custom, with the Fear and Honour due to the KING, Rom. 13. 7.

Thirdly, If we would fear the KING aright, *We must trust him fiducially*. And have we not greatest reason so to do? Remember, by virtue of his place he is Father of his Country. And which we must never forget, he has expos'd Himself to danger and death for our safeguard.

Yea, I may say of his MAJESTY, as St. Paul of himself, 2 Cor. 11. 23. that for our sakes he has been *ἐν θανάτοις πολλὰς, in deaths oft*. To which add, that he is most illustriously descended, from great, renowned, and most glorious ANCESTORS, And this GOD Himself has made to be a ground of *Trust* for us; and of rare *Expectancies*. For *blessed art thou O Land*, says He, *when thy KING is מלך-בן-יהודה THE SON OF NOBLES or WHITE ONES*, Eccles. 10. 17. So that what may we not with humble Confidence look for, that it is fit a good Prince should do for his Subjects. For those Subjects of His, who as they think, and own, that they are bound in Conscience to serve Him with their lives; so I trust will always be ready at His first command, faithfully to perform, what they heartily profess.

You therefore that hear me this day, as you tender your RELIGION, be not defective in this piece of LOYALTY. which is a part thereof. TRUST your KING, and trust Him BOLDLY, as it becomes ingenuous and honest Subjects. Banish all unreasonable Doubts; down with all Ill-natur'd Fears; cast off all unbecoming Jealousies; and let no vainly diffident surmises boil up in your hearts, or float in your minds. Our RELIGION and our LAWS; our LIBERTIES and our PROPERTIES, are things most Dear and Pretious to us. Believe therefore that he will take due care of them; that he will graciously patronize and protect them.

It was the *Greek Orator's* saying of the KING of *Macedon*, *I should verily think Philip to be formidable and wonderful, if so be I could see he grew great by just proceedings*: Question not but we have a KING

who will keep and encrease his Grandeur, by his Justice: and that at such a Rate as to become a meet

Object both of Dread and Admiration. I will venture to speak but one word more. Never fear but he will answer or come up to that, most true Character or Definition of a KING, which the learned Father has rightly drawn up: HE is A KING, WHO RULES ACCORDING TO LAWS. So none shall have cause, *Just* cause to complain, either of the Weight or Crookedness of his Scepter.

Lastly, If we would fear the KING aright, *we must obey him readily*. Kings and Rulers are said in Scripture, to be *Ἐξουσίαι*, Powers; and as they have power to *command* and make Laws: so we that are under them must execute and fulfill them, with all humble and faithful readiness and obsequiousness.

And here to smoothe our way to this important Work, I shall endeavour to remove one grand Impediment, or considerable Stumbling-block, which Prejudice or Mistake is apt to throw before many. I mean, a conceit that *Submission to the penalties of good Laws, is Equivalent to Obedience*. So have I heard some stily argue, and I have seen their practice correspond to their reasonings. For they have made light of violating most wholesom Laws, upon this presumption; that they could salve the violations they wilfully ran upon, by undergoing such punishments as those Laws inflicted: which in their Opinion would be tantamount to *punctual* observing them: But this is a weak and groundless imagination; and a fanie most wild and monstrously nonsensical. To hold that suffering Penalties is a proper Supplement; of totally absent, or deficient Obedience; is as much as to assert that cutting down Trees, or stubbing them up for Barrenness; is the same thing with their Fruitfulness. There is no such miraculous virtue in these sufferings, as to rectifie Obliquities into Obedience, or to work so strange a transmutation in them, as to render them *like* it, or equipollent to it. Let none therefore venture to infringe Penal Laws, upon this vain persuasion, that

Σπένδρα ἀν' ἡγάμων ἢ  
αὐτοῖς, φοβερόν εἶναι τὴν  
θαυμασὸν ἢ φιλαπποῦν,  
εἰ τὰ δίκαια πρὸς τὸν  
ἴσον αὐτὸν συζητήσιν.  
Λεμόβ. Οἰνύθ. 2.

Βασιλεὺς ἔστιν ὁ ἀρχὸν  
κατὰ νόμους. *Clam. Alex.*  
*Sciron. Lib. 1.*



that the smart they shall endure, be it either in corporal or pecuniary Penalties, may be surrogated into the place of real Obedience; and by an adequate vicariousness so exactly fill up the room thereof, as to be in any measure as good as that. It cannot be so for these gross absurdities which thereupon would ensue,

First, *It would change the use and utterly invert the Influence of Penalties.* They are applied as Sanctions to establish those Laws whereunto they are annexed. And not only so, but to enforce the direct observance of them. But were suffering of Penalties equal to Obedience; they would not only fail of this use or end; but produce an effect clean contrary to it. For then instead of ratifying and enforcing the respective Laws, to which they are appendent; they would justify Delinquents in their most malicious contempts and violations of the same. For let them break these Laws as heinously as they please, it is but their undergoing the appointed punishments, and then 'tis all one as if they had never broke them, as if they had faithfully kept them. And so Penalties which are intended for the defence and conservation of Laws and Government; would effectually work the subversion of both, by making way for disorders inconsistent with either.

Secondly, Suffering of Penalties cannot possibly be equivalent to Obedience, because it doth not answer the Obligation of the Law, and is by no means fully commensurate thereunto. Even slight Consideration will make any Man sensible, that penal Laws have a double force or virtue in them: The one, *preceptive or directive*, which binds to Duty: The other *punitive and inflictive*, which ties to Penance, in case the Duty imposed be wilfully neglected. Whence it is evident, that they who suffer by such Laws, cannot reckon their sufferings equivalent to obeying them. Inasmuch as their sufferings imply such a failure, as leaves the best part of these Laws unsatisfied and eluded. For therefore do they fall under their punitive, because they slighted their preceptive force. Which we must own to be far the best, as containing the noblest Obligation, an Obligation to duty. To which if they had come up or regularly conformed, they could never have been attacked by the punitive strength or power thereof. And that Penal Laws do primarily and chiefly oblige to Obedience, which I justly call their noblest obligation (and so that Penalties affixed to them do onely  
inforce

inforce the Obligation) is clear from hence; in that the *same Laws*, were they made to be *not penal*, but purely *imperative*; would still bind the Conscience as firmly as ever.

Thirdly, Suffering of Penalties cannot be ranked with performing Obedience, because *it answers not the scope, and fulfils not the design of the Law*. The intent of the Law, is to make Men *Civies bonos*, good Subjects. But good Subjects we cannot be, unless we obey those good Laws under which we live. But then who can think they are obedient, who break wholsom Laws, and are punished for it? Much less who can think this is *real Obedience* or equivalent to it?

Lastly, Suffering Penalties can hold no just proportion with Obedience, or be in any measure like it, or comparable to it; because *it does not excuse before GOD*. A Law is a Law because it is Obligatory. And therefore it is called *Lex* (say some) *à ligando*, from binding. But the reason why Laws do bind is, because they are made and promulgated by *rightful Legislators*, who have *curam communitatis*, the charge of the People over whom they preside, at least in the work of Legislation. But whoever are placed in this capacity of *populi pater*, or making Laws; while they exercise that Power, they stand in *loco Dei*, in GOD's stead, and are to be look'd upon as his Agents. And so the wholsom Laws they enact; do not onely oblige us in respect of men (as being drawn up by persons fitly qualified, and that had *plenam condendi potestatem*, full power to make them) but moreover in regard of GOD, to whom these Lawmakers had a *special relation*. And consequently if so be we transgress these Laws, we do not offend against man onely, but GOD; whose Providence it was that brought us under these Laws, and whose word requires us (so far as they are just and righteous) to keep them. And hence it comes to pass, that our submitting to Laws in the *punitive effects* or issues of them; cannot make us innocent or set us right again in all respects. Indeed the Penalties we endure, may discharge us as to men, and place us out of *their reach*, that they shall be able to lay no more hold upon us; but still till unfeigned Repentance comes and wipes it off, our guilt will remain in the sight of GOD. And therefore suffering by penal Laws, which leaves fresh and uncancel'd guilt behind it: can by no means be equal to hearty Obedience, which keeps all guilt from entering upon us. Let none therefore be ruled, let none be influenced

enced by so vain a thought, as if the sufferings we speak of, could absolve us from the transgressions for which we suffer. 'Tis not onely a vain but an evil thought, that. It will be so far from acquitting us, that 'twill onely betray us into more intanglements; while by prompting and animating us on to Disobedience; in our Purles or our Bodies it will make us pay dear for the sins of our Souls; which when we have done, shall yet be set down, and stand in a black account against us, till true Repentance does wipe them out and abolish them.

But though none upon *this* or any other shallow or deceitful pretence, may refuse to obey the King's Laws or Commands, I mean so long as they are good and allowable: yet here a material Question may be put.

Suppose impious Laws should be made and impos'd, and unrighteous commands should be laid upon us; what must we do then? Must we go on to obey still? By no means: For to such Laws and Commands, there is no Obedience due; that is, no active Obedience. Yet in this case (mind what I say, and while ye live remember it) **there is not the least resistance to be made upon any terms.** No, when we have advanced as far in humble compliance, as with Innocence we can:

then unless we can quietly withdraw, we must suffer contentedly, if that be our Lot. And this St. Peter calls *enduring griefs*, *ἄνταυτον ὁ Θεός*; for conscience towards GOD. Which however it be a suffering, *ἀδίκως*, wrongfully, or unjustly (as he says,) yet there is very great reason for it, and encouragement to it. Forasmuch as in this sort of Patience we shall but tread in the steps of CHRIST; following *every way* *the example which he left us*: and moreover do a thing that will be *χαίρει* (as the Context assures us) both acceptable to GOD, and rewardable by Him, and this, among Men, is known by the Name of **Passive Obedience.**

Some would bear us in hand that there can be no such thing as *Passive Obedience*. They are offended that is, and quarrel with the *Phrase*, accusing it of plain contradiction (*in terminis*). And truly perhaps it will not be over easie to give clear satisfaction to the captious concerning it. For how can one obey, and yet at the same time suffer as *disobedient*? which the word *Passive Obedience*, seems to import. But however we need not be so critical here, as to engage in a nice and needless Logomacy, or strife about the word. Admit there be Sole-

cism

cism and Incongruity in it, and that the Expression be somewhat forc'd and chatechrestical. Yet sure it may pass as well as other vulgar Schemes of speech, which if taken in a Literal or Grammatical strictness, would be of every whit as uncouth a significancy. Yea, I nothing doubt but we speak as intelligibly and as good propriety, when we say, *Passive Obedience*, as the best of the Orators do in many of their terms; which because they are figurative are accounted Elegant. Though this is no time, nor place, to make full demonstration of so low an Assertion.

But a little to expedite it from cloudiness and ambiguity. I will lay down this short, and rude, and hearty Description of *Passive Obedience*.

**It is a voluntary or chosen sufferance of Severities, either from the Law, or Supreme Magistrate, for our non-compliance with crooked or unwarrantable Injunctions.**

**It is a sufferance of Severity.** Otherwise why, or how Passive?

**A voluntary or chosen sufferance.** That is, as Misery is chosen before Sin: or as of two Evils, we *will* and chuse the least.

**Either from the Law, or the Supreme Magistrate.** And so it is *Obedience*. For therefore it is called by that denomination, because it is a kind of Obedience in one sense. Namely, an-obeying the Magistrate, in the effects of his Wrath; or the Law, in its penal force or Rigor: For that the *one* could not be obeyed according to his *will*, nor the *other* according to its *Precept* or *Letter*. But unless the Law, or chief Magistrate, or both of them at once, do direct and impose the punitive Severities; we have no reason to bear them, because they proceed from an incompetent Power. And so indeed the nature of our sufferings would be quite changed. For though under the sence of them we could not but be *passive*; yet our submitting to them, could not be reckoned *Passive Obedience*. For that does imply that the Inflexions still come from an hand above us; from an hand that has Sovereign Dominion over us.

**For our Non-compliance with crooked and unwarrantable injunctions.** For did we comply, we need not suffer. And were not the Injunctions and Ordinances upon us (by reason of some curvity or other in them,) evil or unjustifiable; we need not boggle at them or refuse

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them, nor indeed ought we; especially when our recusancy will expose us to misery. And for these Reasons the sufferings of Malefactors cannot be reputed *Passive Obedience*. Because they are *involuntary* and fall not upon them for *Non-compliance* with *evil Laws*, but the *violation* of good ones. Which states the difference between *Passive Obedience*, and *suffering for Disobedience* making it most manifest. For in the One, we are Innocent; in the Other Guilty. In the One, we smart for the prevention of Sin; in the Other, for the perpetration of it. And so in the One, we are culpable and punished as Delinquents; in the Other, calamitous and pityable as Martyrs.

Now if naughty Laws do urge and pinch us, and offer to drive us upon unlawful things: this alone is the Obedience which we must practise under them, or in reference to them. And the same *Passive Obedience* we must exercise or yield to the Supreme Power, in case (that without or against the Laws) it should ever be harsh or severe against us. In such circumstances there's no resisting, unless with those known weapons of the Church; *Holy Prayers and Tears*. Never say this is hard and heavy; never complain that flesh and blood cannot endure it. If we be true Christians and loyal Subjects, we have *Grace* and *Spirit* in us to enable us. And upon those Principles, we shall as naturally run this way at our LORD's Command; as others do, or can go the contrary. For then we shall be thoroughly sensible that this is our Duty, our necessary and indispensable Duty, whatever some Pens upon incompetent grounds, and by trivial Arguments endeavour to persuade. For if our lawful Sovereign come against us himself, or others authoriz'd by his Royal Commission, set upon us with violence; there's no encountering them, or making head against them. If so be we can fly from them we may; but in case we cannot, or will not do that, we have no other remedy but Christian Patience; which we are duly to exercise, in quiet Submission to their unkind attempts, and a sweet toleration of their rigidest inflictions. For we are Subjects to an *hereditary Imperial Crown*. And if the rightful King who at any time wears it, should strein the Government, and by vehement luxations loosen our Laws, and disjoint our well-knit and compacted Order; and then (during this juncture) should lay most heavy burdens upon us: we must stand under them courageously (unless we can innocently decline them) till Providence



is pleas'd to alleviate or remove them; though they be so ponderous as to crush us to Death. We must not then fly in the face of his Authority, or meet his Power with armed opposition. We must not rise up against the hand that strikes us; much less go about to return its blows, and offer to repel its force with fury. We must not dare to bandy or combine against our Prince (be he who or what he will) nor chase away the grievances brought upon us (though never so irksome) by acts of hostility. But (as I said before) we must flee for shelter, where we can best find it; and if none can be had, be content without it. Yea, if the fatal stroke it self should approach, we may not draw our Swords to ward it off; but meekly expect it till it falls upon us, and then bear it with equanimity and holy resolution; as believing it is time for us then to die, when we can live no longer unless we rebel.

But is not this Doctrine, or would not the practice of it, be point blank against the *Law of Nature*? By no means. In this case we are so far from deviating from that Law, or going against it; that we act in a smooth compliance with it, and in a direct and proper Obedience to it. For by the Law of Nature, we not onely may, but sometimes *must* chuse to suffer a *less* evil to preserve us from a *greater*, especially when 'tis the *best* and *onely* means left us, to effect that Preservation. Now divine Revelation having well assured us, that there is another life to succeed this, infinitely better than this is; and that he who saverh his present life upon sinful terms, shall lose the future happier one above: we may without any breach of the Law of Nature, yea with real and laudable conformity to it, part with *this* Life, rather than keep it by Sin, and forfeit *that*. Just as a Man may cut off his finger to save his Arm, or cut off his Arm to save his Body: so we may lay down this temporal, to prevent the loss of Eternal Life. And yet all the while (acting as Christians, upon the sure Principles of revealed Religion) we shall do nothing repugnant to the Law of Nature; nothing but what is consistent with it, and indeed enjoyned and required by it.

To suffer Death, I confess, is grievous and against Mans nature; but then to suffer Damnation, is more intolerable and contranatural still. Yet we know how the case is, stated from Heaven: That if we resist the lawful Power (upon any account) thought to save our Life, we shall receive Damnation. If therefore we be reduced to this miserable strait,

that we must either die, or else save our life by a sinful resistance, which will infallibly expose us to endless Damnation; we must submit to Death, that we may keep our selves clear from that damnable guilt. And so far shall we be from offering violence to the Law of Nature by our doing thus; that there is no other way to fulfil that Law, in the supposed Circumstances, but by this procedure. Which however sneaking and pusillanimous it may seem with Men ( who often view things by halves, and on the wrong side ) will yet be brave and generous in the Eyes of Angels; gallant and Heroic in the sight of GOD. And though it may a little prejudice the Body, and hasten the diminution of our present Being, by a short anticipation of our inevitable change; it will be greatly beneficial to the Soul immediately, and perfective ( in conjunction with other Virtues ) of our whole Nature, at last.

That for the Precept in the Text.

A very short glance upon the *Prohibition*, shall conclude my Discourse. *Meddle not with them that are given to change.* Whatever it is that they would alter, in way of *Treason* or *Rebellion*, meddle not with them; not with any of them; in any manner, or in any measure. Be not of their number; come not in their

**John** consults; do not abet them, do not encourage them; do not countenance them; do not conceal them. They are wicked persons: they neither fear GOD nor the KING (as the Text intimates,) their Sin is † great, and their punishment shall be grievous. They are no other but eldest Sons of *Lucifer*, and to a double portion of their Fathers plagues they shall inherit. Some that are fast asleep in Sin, may dream such wretches shall escape with impunity: but any Delinquents shall sooner be conniv'd at and spar'd than these. Traitors fly high, and therefore their fall must needs be heavy. They would not onely shake the frame of Order; but blow it quite up and break it all to pieces. They design not onely to shatter the boughs, and to beat down the fruits; but to lop off the arms, and dig up the roots of the Tree of Government. In one word, they strike at the Thrones and Lives of Princes, and so they assault the Majesty of GOD: And can we think that Heaven will put up this? No, no? Justice will pursue them, and Vengeance will overtake them, and pour down such

Ne commiscere.

† Read the 3d. part of the Homily against wilful Rebellion.

Penalties



Penalties on their prodigious Crimes, and shall be every way answerable to their rank Malignity.

Remember *Korah*; he was a Peer or potent Man in *Israel* (Cousin-german to *Moses* and *Aaron*) but was or would have been one of the כוֹהֵנִים or Rebel *changers* in my Text: and what became of him? Why, the Earth clave in sunder and swallowed him up alive; and he was never seen above ground since.

Or if a Gospel-example will be more affecting, cast your Eyes upon *Judas*. He was the best Traitor for us, that ever lived. His cruel fact was kindness to Men, and his perfidiousness turn'd to universal Benefit. But what was the reward of his officious Treachery? Why, He was made to punish the Treason he committed; and as if no hands else had been bad enough for the work, was given up to become his own Executioner.

But put case, the evil Men I speak of, should be so good natur'd as to spare their own lives. And say the patient ground should be able to bear them, and they should not sink down into the hideous mouth of the yawning Earth. Yet may not the Ax or the Halter meet them? Or if they can get out of the reach of the Law; must they not die soon, and be plung'd into the Abyss of eternal punishment? That's ten thousand times more than all we can say or think besides. Yet so it is recorded touching one of those unhappy Creatures now mention'd, that when he died, he went *εἰς τὸν ὕμνον τὸν ἴδιον*, to his *Acts* 1. 25. *own place*. And where should the Son of perdition have property, unless in Hell? And of the other we have account, that when he took his leave of this present World, and drop'd a living morsel into the frightful jaws of the gaping ground; he went down *vivus in infernum*, *quick into Hell*. A sad *Numb.* 16. 33. Story to be told of any: but nothing more true of all Rebellious impenitent Changers.

And yet I have one higher Instance still, of the formidable portion of such lewdly insolent and presumptuous Offenders. Angels themselves were undone by the Evil we now treat of, and that wholly and finally without Recovery. They tumbled into Hell, and that even out of Heaven it self, by being giv'n to change. Those *Morning Stars*, which once shin'd above in happiest splendors, being incrust'd with the worst

worst of sinful *Maculae*, that of proud aspiring *Treason*; were instantly *absorpt*: and having lost their pristin strength and lustre, are now become, in *St. Jude's* phrase, *ἀσπερ ἀδωρήτοι Planets*, or *wandering stars*. Which like a company of lost and forlorn things, desolately rove and straggle up and down, in these wild and black interiour Regions, never more to fix their woful Errantry. Nor do they onely haunt more solitary spaces, and like poor forsaken dejected Beings, wander through the wide and melancholy Deserts of this sublunary World; where perhaps no other Creatures ever come (all which ranging Liberty of theirs, is worst Confinement:) but moreover are rack'd with incessant fears, and torn with anguish of incurable Despair; and excruciated with bitter pangs and uneasinesses, in all their subterraneous or aerial ramblings.

This, and much more, is signified to the Church; where  
 1 Ep. 2. 4. *S. Peter* gives notice that *GOD spared not the Angels*, but cast them down to Hell; for *rebellling*, that is, against him their *SOVEREIGN*.

Thus it is evident, That neither *Jew*, nor *Christian*, nor the *Angels* in Heaven, could avoid that Vengeance which is due to *Treason*. From the severity of its Punishment, let us learn the greatness and danger of the Sin: and so not *meddle with them that* (in way of *Sedition*) *are given to change*. And that we may not, let us *Fear the King*; and in order to that, let us *Fear the LORD*. To whom be all Fear, and Love, and Honour, World without End. Amen.

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